

Pamphlet No. 8.

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HOME INFLUENCE

OR

DISCIPLINE THROUGH LOVE.

"The very true beginning of Wisdom is the desire of Discipline, and the care of Discipline is Love."

Wisdom of Solomon.

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।
न रक्षितुमिच्छन्ति सुबुद्धा योजयन्ति तम् ॥

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LEAGUE OF PARENTS AND TEACHERS,
ADYAR AND GWALIOR.

1919.

UNIVERSITY OF PARENTS AND TEACHERS.
(Founded 28th December, 1915.)

OBJECTS.

1. To bring about the abolition of corporal punishment both in homes and in schools.
2. To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

LITERATURE.

Child Training

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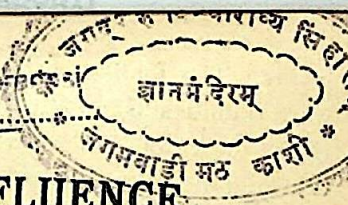
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HOME INFLUENCE

OR

DISCIPLINE THROUGH LOVE.



" Love means helpfulness, not mere affection or sympathy. Help wisely. It does not consist in taking their burdens off their shoulders, but in helping them to develop the necessary qualities. That is the essence of Education. You do not make the path of the child easy, but help him to remove the obstacles himself. "

That every child born is a reincarnating Jiva or ego led by Chitraguptas or Lords of Karma to the family of its parents for working out its Prārabdha Karma is a matter of belief with every Hindu. But *knowledge* of these things being dissociated from *belief* through centuries past, very few Hindu fathers take the births of children in their families in a proper light. A child is generally regarded as a toy, a free gift of God for the amusement of the mother and elderly persons in the family. In feeding, clothing or decorating children no thought is given to the in-dweller in the child-body. All that is done to please the fancies of the

elders. The foolish custom of child-marriage in backward families is an illustration of the utter disregard of the future of children whose physical growth, education and moral and spiritual potentialities are sacrificed to the fond wish of their nonagenarian grand-parents to see the marriage-celebrations of their grand-children before their eyes are closed in death. Children brought up in circumstances like these suffer equally from extremes of overindulgence or of brutal severity according to the moods of their thoughtless elders. Petted and fondled, neglected sometimes and roughly handled at others, they grow into wayward youths incapable of self-control or mental application, impatient of discipline at the hands of parents or teachers, seeking undesirable companions for the gratification of their morbid tastes and utter strangers to all that is good and noble in life.

Equally bad, if not worse, is the lot of the child born in a family brought under the influences of purely Western culture. There is at the outset the likelihood of alcoholic taint in the blood. An enthusiastic mother often fills the baby's stomach with doses of medicines even when there is little or no illness. The materialistic father rarely takes account of the tendencies brought by the child from its past. He regards its mind a *tabula rasa*, tries to force his narrow and one-sided conception of life upon him and destroys what he does not understand in the child. He makes him precocious by premature application of educational

processes or dulls or stunts his growth by cramming into his mind stuff which he cannot assimilate. In a home like this, the spiritual aspect of the child generally finds no food for its growth on account of the absence of the religious institutions of *Pratas-Smarana*, *Pooja*, *Bhajan* necessary for its culture. The materialistic atmosphere of the home narrows the vision of his soul down to purely physical and at best mental pleasures and if he receives his education in institutions in which religion and morals are overlooked, cautiously dropped or deliberately perverted, he develops into a well-varnished social hypocrite, moral cipher and a defiant sceptic of the great verities of life.

It is true there are between these two extremes innumerable varieties of safe mediocres produced by the existing home influences and utilitarian systems of education good at best for the purpose for which they have been intended. But they are far from approaching the right type of man with his physical, moral, intellectual, æsthetic and spiritual sides developed to the degree he is capable of. Much of this five-fold growth depends on influences that play about him in the home. Parents and their attitude towards life determine the home and its potentialities. It is in the parents, therefore, that the responsibility of the moulding of the future of a nation devolves.

At the present stage of human evolution most people believe in the efficacy of fear as an agent of correction and discipline. Love, as understood so far, is

a sentiment in parents and teachers that makes for slackness and "let-them-do-as-they-please,"—an antithesis of law and obedience, of order and discipline. There is overwhelming evidence in the past,—of course unsifted and of a superficial nature, in support of this view. In the military and naval departments of great nations men have been beaten into moulds of the ideal soldier and sailor by sheer force and superior will of the commandant or the admiral. In Government offices, factories and large business concerns rules and regulations have been enforced without regard to personality by the directing authority. Our jail and police administrations are a reflection of the same universal practice carried a few degrees lower towards the zero point of chill, heartless brutality. Everywhere the outer has dominated the inner, objective necessity has superseded subjective susceptibility with the result that we have a grand material civilisation with "organised" as its watchword but at the sacrifice of the powers of the Spirit. By enforced obedience man has been reduced to a machine for the sake of "efficiency" and great results have been achieved in all departments of life by the management of man *en masse*. Even our successful head masters in schools and disciplinarian mothers in homes are inclined to attribute their success in bringing up young folk more to their coercive operations than to the magnetic influence of their own personalities or the receptive, assimilative or creative faculties of their pupils.

At the other extreme we have the so-called loving parents. They like to stand between their children and every rough wind that blows. They will not check them or set them right for the sentimental dread of inflicting discomfort. They will watch over them, protect them continuously, slave for them so much that the children will have no opportunity of learning from experience. The standing complaint of such parents is "oh, he or she won't take telling; children must please themselves." Their idea of the management of the child is only by means of bribery and corruption. Confounded by the inconsolable cries of the obstinate child, they keep heaping gifts and enticements before her. The triumphant child grows more and more self-centred, never knowing the sweet joy of making his will one with that of his elders. His outbursts of self-will and passion increase with years. Desire becomes his law. Self-indulgent, insubordinate, conceited, idle, luxurious, he remains mentally a cipher even when sent to school. An observant person will meet with many a sorry specimen of such soft and degenerate humanity in indulgent homes. They are the hot-bed of moral lawlessness and juvenile crime. "Woe to the State whose children grow up to confound license with liberty, and who,—having never learned the added joy, security, peace and quiet to life that comes of obeying law in early days—as soon as they go forth to the world become a law unto themselves, and develop in one class into a hooligan, and another into a

selfish pleasure seeker and shirker of civic duties or a tyrannous wielder of power for selfish ends in the home or the world of labour or the State." *

Adages like "spare the rod and spoil the child" "लालयेत् पंच वर्षाणि दश वर्षाणि ताडयेत्"—first five years do what pleases the child, use the rod during the next ten years, "लालने बहवो दोषास्ताडने बहवो गुणाः"—Indulgence gives rise to many bad habits, many a virtue is cultivated by the use of the rod, "भय विन होय न प्रीति"—"Love or concurrence of wills without fear," have come into vogue and influenced the indiscriminate popular mind because the golden mean between indulgence and rigour has not yet been clearly grasped even by the few. Ever since Rousseau taught the doctrine of return to Nature and the French Revolution spread the idea of equality, fraternity and liberty, the pendulum in home discipline in the advanced nations of Europe has often swung either to the side of too much liberty and freedom or to that of harshness and severity. "Duty and Discipline movement" and even "Corporal Punishment League" have been started in a liberty-loving country like England with the pious motive of infusing endurance, grit and hardiness into the national character.

These oscillations in the attitude of the elders towards the rising generations are due to two causes. First, the ignorance of child nature, its needs and

* From "Greatness of Discipline" in the Patriet Series.
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es difficulties, on account of which the result is equally de-
 nomplorable whether parents act as if children existed for
 their benefit alone, or with the opposite idea, give up their
 whole lives to their children. "As a rule both classes
 child know equally little of the feelings and needs of their
 s children. Both alike, torment their children though in
 ne different ways, by not understanding the child's right to
 gen his own point of view, his own tastes and occupations.
 wat The overbearing parents are happy when children
 -" are like themselves, and their highest ambition is to
 cor produce in their children a successful copy of their own
 pul thoughts, opinions and ideals. The other class strive to
 e a model their children not according to themselves but
 y according to their ideal of goodness. They show their
 etu love by their willingness to extinguish their own per-
 de sonalities for their children's sake. This they do by
 nom letting the children feel that everything which concerns
 of them stands in the foreground, thus unconsciously
 fre infusing self-will into them without giving them the
 ar key to real freedom. Children of tender years, as
 ne well as those who are older are in this manner sacrificed
 nt to the unhealthy atmosphere of their pampering homes.
 and Of course, concerns of the whole scheme of life, ordering
 de of the home, its habits, intercourse, purposes, care for
 se the needs of children, and their sound development,
 a must stand in the foreground, but ONLY INDIRECTLY. *"

* The Education of the Child, by Ellen Key.

The other cause is rooted in the evolution of the human race. Love and fondling of the young ones is not only a guiding but a redeeming feature of the animal kingdom. Fierceness is also its attribute, quite as marked. But animals are rarely observed to behave fiercely towards their little ones. This quality is perceived in the savage state of man where pampering of children is also equally evident. In fact, the two aspects seem to alternate with each other according to varying moods of pleasure or displeasure. The element of mind entering into the whirl of tossing passions in the earlier stages of human evolution tends to accentuate both the kinds of impulses of love and hatred. It is only as the intelligence and moral sense develop and the higher mind gradually dominates the whole nature that the former begins to be controlled in its manifestations and rationalised, and the latter tends to disappear. The condition of perfect equipoise and full development of the compassionate nature are to be met with only in Christs and Buddhas. The ordinary run of even the present day humanity which, despite its egregious failures in the late war, prides itself upon its humanitarian civilisation presents a variety of strange admixtures of the two types of emotions. Pampering and over-bearing parents, sometimes both types alternately manifesting in one and the same person, are, as a rule, people of a passionate temperament. They will beat or caress in their fits of passion and emotion, but recognise their mistakes

either way in calmer moments. These same mistakes, repeated despite the warnings of reason and good sense, become habits and spoil the whole atmosphere of the home. We hear complaints about the ill-treatment of young folk only in the case of parents and teachers who extend their own inner chaos to the lives of their wards. The final solution of the problem of child treatment will, in short, come within the reach of the average man or woman only as enlightenment spreads and the life of elders becomes more regulated and disciplined and harmonised,—only as self-discipline and harmony and self-sacrifice are understood as the means to the goal of human perfection.

Meanwhile psychological research and experimental child study are fast coming to the relief of the suffering, half-understood race of growing children. Investigations of doctors and educational philosophers, medical inspections of school-going children, laboratories for experiments in psychology in civilised countries like England, Germany, Italy and America are gradually leading us to right conceptions of child life, brain development and the possibilities of rapid growth by the adoption of proper means. While Pestalozzi and Froebel pointed out the principle of self activity in children and asked us to live for the children, Dr. Montessori is proclaiming to the parent and teacher world "Let us allow the children to live"—which among other things means "let them be emancipated from the burden of learning by heart

and being constantly interfered with by the elders." The following ideas of Madame Montessori are worthy of careful consideration :—

"Discipline must come through liberty—and *liberty as spontaneous activity* for the child. If discipline is founded upon liberty the discipline itself must necessarily be *active*. We do not consider an individual disciplined only when he has been rendered as artificially silent as a mute and as immoveable as a paralytic. He is an individual *annihilated*, not *disciplined*. An individual is disciplined when he is master of himself, and can, therefore, regulate his conduct when necessary to follow some rule of life.

"Since the child now learns to *move* rather than to *sit still*, he prepares himself not for school but for life, to perform easily and correctly the simple acts of social life. We can not know the consequences of suffocating a *spontaneous action*, at the time when the child is just beginning to be active: perhaps WE SUFFOCATE LIFE ITSELF. Humanity shows itself in all its intellectual splendour during this tender age as the sun shows itself at the dawn, and the flower in the first unfolding of the petals; and we must *respect* religiously and reverently these first indications of individuality. If an educational act is efficacious, it will be only that which tends to *help* towards the complete unfolding of this life. To be thus helpful it is necessary to religiously avoid the

arrest of spontaneous movements and the imposition of arbitrary tasks. This idea that life *acts of itself* and that in order to study it, to divine its secret, and to direct its activity, it is necessary calmly to watch it, to observe it and to understand it without intervening—this idea, I say, of the marvel of the unfolding life is very difficult for any one to *assimilate* and to *put into practice* unless it be a person of scientific culture and practice in experimental psychology."

As an example of the mistake that elders commit with the best of intentions hindering the spontaneous movements of little children instead of *observing* and *distinguishing* their nature, Dr. Montessori gives the following story in her own "Children's House":—

"One day, the children had gathered themselves, laughing and talking into a circle about a basin of water containing some floating toys. We had in the school a little boy barely two-and-a-half years old. He had been left outside the circle, alone, and it was easy to see that he was filled with intense curiosity.

"I watched him from a distance with great interest; he first drew near to the other children and tried to force his way among them, but he was not strong enough to do this, and he then stood looking about him. The expression of thought on his little face was intensely interesting. I wish that I had had a camera so that I might have photographed him. His eye lighted upon a

little chair, and evidently he made up his mind to place it behind the group of children and then to climb upon it. He began to move toward the chair, his face illuminated with hope, but at that moment the teacher seized him brutally (or, perhaps, she would have said, gently) in her arms and lifting him up above the heads of the other children showed him the basin of water saying "come, poor, little one, you shall see too!"

"Undoubtedly the child, seeing the floating toys, did not experience the joy that he was about to feel through conquering the obstacle with his own face. The sight of those objects could be of no advantage to him, while his intelligent efforts would have developed his inner powers. The teacher *hindered* the child, in this case, from educating himself, without giving him any compensating good in return. The little fellow had been about to feel himself a conqueror, and he found himself held within two imprisoning arms, impotent. The expression of joy, anxiety, and hope, which had interested me so much faded from his face and left on it the stupid expression of the child who knows that others will act for him."

We habitually *serve* children and this is not only an act of servility toward them, but it is dangerous, since it tends to suffocate their useful spontaneous activity. We are inclined to believe that children are like puppets, and we wash them and feed them

as if they were dolls. We do not stop to think that the child *who does not do, does not know how to do*. The child does not grow because he is nourished, because he breathes, because he is placed in conditions of temperature to which he is adapted; he grows because the potential life within him develops, making itself visible; because the fruitful germ from which his life has come develops itself according to the biological destiny which was fixed for it by heredity and past *Samskārās*.

This, then, is the first of the five fundamental principles which modern research has established and which Homes and schools have, in each individual case, to verify for themselves:—

I. SPONTANEOUS ACTIVITY.

That the *great Life Principle* running in each individual child demands those conditions that are adapted to the most favourable development of his entire individuality; that education, therefore, must mean the *active help* given in an atmosphere of quietude and liberty of movement and self-expression to the normal expansion of the *life* of a child; that while the body grows and soul unfolds itself, the two physiological and psychological manifestations have *one eternal fount, the Life itself*. We must neither mar nor stifle the myste-

rious powers which lie within these two forms of growth, but we must *await from them* the manifestations which we know will succeed one another.

The educator must be as one inspired by *deep worship of life*, and must, through this reverence, *respect*, while he observes with human interest, the *development* of child life. Biologically life is self-determined and free. Environment, physical or human, can not create it; it can only help or hinder its manifestation. The duty of the elders is not to be constantly thwarting life and wasting nervous force by "Don't do that," "Don't go there" "Let that alone" "You are very restless and naughty" and such like. It paralyses the will-power in the child and either makes him timid or at least mute and inactive. We should aim at *directing* his spontaneous activity.

The discipline of tyranny of the elders and immobility for the child should now be out of date. The child learns through self-experience and our haste only mars the natural process. Expansion of life takes place through natural joy accompanying conquest over each successive obstacle. Children should be allowed to grow in their natural freedom being saved and gently turned aside from doing material harm or injury either to themselves or to others. The elders should patiently and intelligently *watch, study, understand*, to be able to *guide*. All else is undue strain on the child body and waste of nervous energy for the grownups.

II. HELPFUL INFLUENCE.

' Happy those early days, when I
Shin'd in my angel-infancy !
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy aught
But a white, celestial thought.'

" A king can do no wrong," it is said; " nor children either" may well be added, though for a different reason. A child may be *doing* what is wrong; but he is not *doing* it, *knowing* it is wrong. Our own wrong education makes it difficult for us to perceive that young children are innocent, that is, they really do not *mean* to do wrong. When left to themselves they are very companionable and really promote each other's happiness. They have naturally little insight into the niceties of conduct; on the other hand, if they are not taught anything objectionable, they are not likely to be more than just crude, that is, they will *not* be vulgar, brutal, untruthful or selfish.

It is the helpful or harmful vibrations all the time playing on them from their surroundings, that are mostly responsible for the good or evil in them. Of course, the child is not born a *tabula rasa*. It brings with it its own inherent tendency for good or evil. But it is within the power of an intelligent and well-ordered home to starve the latter and encourage the former. That is where the special function of the home comes in, and no home is worthy of the name which does not perform it to the best of its power.

Now home for the child does not mean simply father and mother, other elderly persons and brothers and sisters, but also servants, and such other persons as constantly come into contact with him. Their physical and moral emanations are all the time affecting him whether they are conscious of it or not. In the old order of things, the home was under a strict discipline which bound the elders together by the performance of their simple respective duties. Religious rites and ceremonies performed morning and evening kept up the peace and harmony which are so essential for healthy moral and mental growth. Children breathed plenty of fresh air, drank milk of cows and were quite free and joyful playing either out of doors or educating themselves by the voluntary repetition of songs and *stotras* heard from the lips of elders or by all sorts of imaginative arrangements of their simple playthings.

Matters are quite otherwise in the modern household in crowded cities. The old religious influences are rapidly passing away with the westernisation of women. Morning decoction of tea or coffee has taken the place of cows' milk. Finished German toys leave no scope for the exercise of child imagination. The pleasure and passion aspects of the life of the elders press too closely upon the young folk. When away from parents they are under the tutelage of bad servants and no less bad schoolmasters. Under these circumstances the head of the family must take care

he moral atmosphere of the home. He should be systematic and definite in his relations with children. The elders should not impose one moral code on the children and keep another, easier, for themselves. Before everything else they should take care of their health and that of the children; because bad condition of nerves is mostly responsible for much of the neglect and ill-treatment of children. The following is a common occurrence in our homes.

Children often worry, and then, the parents, worn out and tired after the day's work, either scold them or give way, wishing to avoid unpleasantness. The consequence either way is to increase nervous worry. Where parents are soft and yielding, the child uses worry as its method-in-chief to attain its ends, and parents, though constantly yielding, have their nerves habitually irritated beyond endurance. The child, on its part, is far less happy on reason of the absence of intelligent guidance and control. A father or mother who is healthy and has well-balanced nerves, is able to keep his or her temper under control when the child is irritated; by using devices to divert the attention of the child from the disagreeable situation, they save worry to themselves. To check a bad tendency in the child. Children require to be so treated in the beginning if they are to develop cheerfulness and self-control later on.

"In your soul there should not be one drop of anger, indignation, or condemnation" says G. Spiller who has, in his "Training of the Child," gone into good many details of moral and intellectual training of children at different stages of their growth. "On no account should a parent depart from the rule of never failing gentleness and sunny temper. Everything is likely to flourish in the home if the elders have an easy and cheerful disposition. Good habits are speedily formed and they are liked for the end which they serve. On the contrary, roughness, commonplace dullness, sternness, or rigour produce as a rule, with great labour only a moral freak or a conventional doll. Example of firm and cheerful parents breeds children to courageous, bear pain, trouble and disappointment, and good habits and desirable qualities grow like vegetation in the tropics." In the atmosphere of a healthy and happy home the germs of moral disease that a child may happen to bring from his past languish and die.

Right influences in the home not only thus kill on the germs of evil but make training a joy to both teacher and parties, and ultimately build those habits of self-control and self-discipline which serve the child all through his life. Good example makes obedience and right action easy, identification of his will with that of his elders makes self-control an agreeable exercise of his own will for the growing child; and self-control and self-discipline reveal gradually to the budding young man the great verities of life.

Thus is the purpose of discipline served through love; and precept or right knowledge enters the heart of the receptive young man as a necessary result of the force brought into play by the example of his parents while he was a child. This is the natural course of human foldment. A young man properly brought up is as delightful a product of Nature as a rose sweetly and senerely blooming in a garden.

We should use our wits to the uttermost in discovering the needs and difficulties of our children; sympathise with them, put ourselves in their place in order to understand them and do justice to them. "Only the people who can play with children," says a shrewd French lady, "are able to educate them". We must ourselves become as a child, treat him as really our equal, that is, show him the same consideration, the same kind confidence we show to adults, in order to succeed in child-training. Very often this part of the work is best done by the elder brothers and sisters of the child. I know a large family in Poona successful in home discipline, in which the parents took great care to train their first daughter; she looked after and explained her younger sister, and that sister the son born next, and so on,—a most natural and orderly process of child training. As a matter of fact children are better guides to children than elders.

Happiness acts on children as the sun acts on the vegetable kingdom. They can never have too much

of it. They will grow best, learn best, behave best if only we keep them happy. We have perfect mastery over their hearts in their happiest moods and can during those moments turn them any way we please. Our enlightened affection ought to teach us to take advantage of such occasions to strike the iron while it is hot, that is, to bend children's wills in the right direction while they are uplifted in the transportation of joy and hilarity. Refined parents who want to avoid the brutal ways of repressive * discipline must learn to use the forces of joy, trust, affection and mutual courtesy.

Spiller gives an example:—

"A little girl of five had, for some reason, developed the exasperating habit of slapping everybody. Habits once formed, are difficult to remove. She agreed with her father, **when on a holiday**, that she was "forgetting herself" and that he should help her not to "forget. Accordingly he told her **good-humouredly† many times during the day** (this is the essence of this method) to think of not forgetting herself, and when there

* The other day the Chief Presidency Magistrate, Calcutta, marked on the Head Mistress of the Hebrew Mission School who had caned a Jewish girl scholar, aged eight, for disobedience that if she had treated his dog in a similar manner he should have considered it brutal. The accused expressed regret and paid Rs. 100 to the girl as compensation.—*New India*.

†To force children to do a thing, however good and beneficial may be, is to kill the power of initiative in them. Alas! What a amount of harm we have done to our Motherland by our ignorance and haste!

best was the slightest reason to expect temper she was told to be careful not to raise her hand. If she "forget" herself, he was, **with her consent**, sent into some other room to think about it carefully, on the understanding that he would soon be called back. (The "other room," when by the seashore, was any big pebble near by.) If there were several lapses or bad lapses, she would understand that she must think for a long time. In this manner **the illness** was soon cured. It, however, returned after a time, owing no doubt to nervousness, and a single half day in bed from after lunch to tea time had an electric and lasting effect, besides making her feel very happy. Indeed, once she volunteered to go to bed on a certain occasion, though she intensely disliked it."

This example contains all the elements of discipline through love:—

- (1) The father is an enlightened man who knows how to *use the forces of love* and happiness to cure this child of a bad habit.
- (2) The idea of giving up the habit is put to the child at her *happiest moment*.
- (3) Her co-operation is secured and *energy of will* called forth.
- (4) Her resolution is strengthened by the father *putting his thought into hers* by means of good humour—repeated forewarnings and timely help.

(5) On failure which is inevitable so long as the force of the old habit lasts, *sympathy* and affection are given *all the more*.

(6) प्रायश्चित्त or *continuous right thought* deep and incisive, on the part of the wrong-doer is needed for his getting out of the old grooves. It is afforded sympathetically and with the hearty consent of the girl. There are better modes of correction than the orthodox English one adopted by the father in the example. Not infliction of pain, but helping the child to a quicker understanding than is possible in the course of nature is the object of all human interference.

(7) *Patiently* and sympathetically waiting till the inner psychological process brings about the change.

It is a grievous mistake to be calling bad names children. "Words like "naughty" and "silly" suggest naughtiness and silliness and the child readily calls others naughty and silly. Instead of saying "You are wrong" "Don't pick the flowers" "Don't cry." "Don't be dirty" "Don't make noise," we should say gently and good-naturedly "you have made a mistake" "the poor flowers" "come be more cheerful" "Try to be cleaner" "softly." This suggests the opposite quality which we really want the child to show. The apprehension is negative, unreasonable and without ideal for its basis. The above course awakens thought in the child and brings his judgment into activity."

The duty of the home, in short, is to awaken the child by all kinds of helpful influences to a self-initiated course of action; to give him a proper rate of vibration by producing helpful vibrations round about him. To this end should be directed all affection, enlightenment, gentleness, cheeriness, fixity of purpose, definiteness in instruction, and simplicity, order and method in everything.

II. TRANSFORMATION, NOT SUPPRESSION of CHILD ENERGY.

"Evil is naught, is null,—Silence implying sound."

Another great discovery of experimental psychology relates to the faults of children. Most of these are innocent outbursts of the exuberant life, and only unobservant parents and teachers make much of them and worry themselves for nothing. After a time they disappear by themselves.

Psychological pedagogy has come to perceive that *"almost every fault is but a hard shell enclosing the germ of virtue."* Theosophical investigation has gone further and made the point still more clear. *"Every fault or vice in the child is but the vacuity or 'privation' of 'matter' of the corresponding virtue."* Cultivate that virtue and the opposite fault vanishes, as a matter of course. Vice is to virtue as cold is to heat or darkness to light. The one must disappear at the advent of the other. Thus thievishness or habit of lying in some children indicates to that extent the lack of the growth of truth.

It will be beneath the dignity of *man* to steal or to lie when once that virtue of sturdy truthfulness is built up. Irritability, sullenness, peevishness, fits of passion, however great and incorrigible they might appear to us, are in reality the *negative* aspects of the great *positive* quality of peace.* Jealousy, lust of possession, selfishness await for their disappearance, only the dawn of the virtues of brotherliness and co-operation. "Naughtiness" in the child vanishes like darkness before light with the proper understanding of the situation *on each side*. Pride, vanity and conceit begin to melt away like snow in the sunshine of the correct grasp of one's own position in relation to others.† All vices (weaknesses) as well as their corresponding virtues (strong points) are, in short, the manifestations of one Life or Energy ‡ which is inde-

* This atmosphere of peace and beauty is about the healthy child despite all its noisy and frolicsome restlessness. The discovery of this natural fact is the secret of Mdme. Montessori's success. As our homes and schools will perceive this, and cease from the pernicious practice of irreverent harshness, more and more of the peace of heaven that "lived about us in our infancy" will become their property.

† Our Sanskrit poet, Bhartrihari bears witness to this in the following verse:—

यदा किञ्चिद्ज्ञोऽहं द्विप इव मदांधः समभवम्

तदा सर्वज्ञोऽस्मीत्यभवदवलितं मम मनः ।

यदा किञ्चिर्किञ्चिद् बुधजनसकाशादवगतम्

तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ १ ॥

‡ "Education" says Ellen Key in her "Century of the Child," must be based on the certainty that faults cannot be atoned for, or blotted out, but must always have their consequences. At the same time here is the other certainty, that through progressive evolution, by slow adaptation to the conditions of environment they may be transformed. Only when this stage is reached will education begin to be a science and art. We will then give up all belief in the miraculous effects of sudden interference; we shall act in the psychological sphere in accordance with the principle of the indestructibility of matter. We shall never believe that a characteristic of the soul can be destroyed. There are but two possibilities. Either it can be brought into subjection or it can be raised up to a higher plane."

instructible. Work with nature and you succeed in transmuting a weak point into a strong one. Go against nature's laws and you turn a good child into a mischievous imp.

In his "Law of Heredity," p. 477, Archdall Reid offers to this truth in stronger terms:—

"There is abundant evidence that a child of normal capacity may be trained to a degree of stupidity resembling innate feebleness of mind, or to a degree of wrong-headedness resembling insanity; * or, on the other hand, a degree of intelligence which relatively speaking resembles genius."

We thus see that the unit of energy which the child brings with it cannot be destroyed by recourse to repressive methods. It can either be wisely transformed or foolishly driven out of sight. *By thinking on evil we increase evil*; by willing to drive out evil forcibly, we dismiss it for a time, but it comes back again through another gate; it has, therefore, to be replaced by good. "Overcome evil by good" says the Saviour of Humanity. How to accomplish this in the home? By the exercise of enlightened affection.

* Mr. N. G. Paranjape, Principal, National College of Commerce, Bombay, had the opportunity of curing such a case of wrong-headedness bordering on insanity in a boy of 14. After careful observation it was discovered that the phenomenon was due to continued suspicion, distrust and cruelty on the part of those who were previously in charge of the child. Perfect sympathy, atmosphere of the loving home and kindly regard from everybody gave relief in a few months' time.

IV. ENLIGHTENED AFFECTION.

In loving thou doest well ; in passion, not;

Wherein true love consists not. . Love refines

The thoughts and heart enlarges; hath its seat

In reason, and is judicious ; is the scale

By which to heavenly love thou mayest ascend."

Milt

This is an age of the recognition and use of Power of Thought which is the distinctive characteristic of man (from Sanskrit *man*, to think,) the *thin* The American New Thought movement and Eng Pelmanism are reviving the ancient yogic practices the light of modern psychological research in order evolve the power of thought, increase individual efficiency and use it in business for making more money. Fre doctors have put their patients under hypnotic tra and elicited from them correct information as to condition and exact place of abscesses in the abdomen not traceable from without. American doctors have been writing more and more on Mental Cure, Psychopathy is gradually making its way into the world of so many "pathies." In the pedagogic sphere the next stage after Montessori Directress and Bertrand Simon Tests of mentality is that of the psychic specialist who will diagnose the mental difficulties of children and take up individual cases for treatment. This specialist will have evolved his own thought-power by discipline, and purified his emotions, with a view to making more money, if not for the disinterested Service of Humanity which is the real goal of the Ancient Science and Art of Yoga. Careful observation, gen

sympathy and fellow feeling for the child are the essentials of success in the line; for, the child understands feeling much better than words, and distinguishes instinctively a true friend from a mock one; without the confidence of the child in him, the psychic specialist can effect no change in it.

We have plenty of genuine affection in the home. But a parent has got to be enlightened and self-disciplined before he or she can enter into the particular difficulty of the child and help him out of it by making use of the feelings and power of imagination. Recourse to fear and blows is thought easy, because parents are not sufficiently evolved and enlightened, and men and women are indiscriminately chosen for the tutorial profession without regard to their character and power of love and sympathy. If corporal punishment* is to fall entirely into abeyance, more thought will have to be given to the subject and men with a special eye to the right kind of teacher come to be heads of Educational Departments. Parents will have to receive training in Child Psychology and Home Management before being allowed to marry. What, in short, we find now here and there, in a few cases, viz., power of affection combined with the knowledge of the subject, will have to become the general rule by the application of the results of child study to the conditions of every-day life.

* Vide Ellen Key's note at the end of the pamphlet.

To turn to the subject under consideration, the weaknesses in a child can be converted into corresponding virtues by a mother or father who is firm and calm by temperament as well as affectionate. Parents are not to yield to the child, but bring the child pleasantly round to understand what they mean. The first stage of this process is described above on pages 17 to 23; it consists in making the child pleasantly do what it so tenaciously insisted on, by adroitly diverting his attention to something else. The child cries under the influence of the overpowering passion or because his nerves* are weak and irritable; and he is happy and even grateful to be relieved of the strain by an elder person of superior will-power. Sometimes the passion is so strong that we also come under its influence and begin to feel angry with the child; but it is always wise to pull up fresh energy and calm, or hand on the child to another person, which itself is a sufficient powerful diversion for the child. We must neither yield to the child nor be over-bearing to it. Both extremes mean succumbing to the passion and failure

* Of course, in nine cases out of ten, especially where the child is nervous and delicate, a real physical cause is at the root of much, called naughtiness.

Over-fatigue, stomach derangement, nervous fears, etc., all these are elements in the problem of "naughtiness" which no wise mother would ever despise or ignore. And how many a nerve-shaking scene could be avoided, how many a difficult temperament built up into a controlled character, by a reasonable working knowledge of the factors which govern this "body of our humiliation."

distinguish between the gusts of passion and the child
 suffering from them. A group of passengers on the
 N. I. P. Railway were one night much worried by the
 incessant cries of the one-year-old child of a Philosophy
 professor who was travelling with them. Some of
 them thought that a blow and frightening look would
 flush the child into instantaneous quiescence and restore
 calm to the railway compartment; but they had not
 the courage to suggest that course to the indefatigable
 professor and his enlightened wife in the face of their
 tiring endeavours to help the child out of the situation.
 After a short time the parents soothed the child to sleep.
 And their fellow-passengers known the use and value
 of thought-power they would have remained quiet and
 sympathetic and thus made the transformation of the
 vibrations of irritability into those of peace shorter and
 easier.

Children treated in this way by their loving, patient
 enlightened parents shake off most of their un-
 desirable qualities and become happy, healthy and

Take for homely illustration a scene common enough at the end
 of a long railway journey: who does not know it?—The fretting, tiresome
 man, worn out with fatigue, and possibly hunger, the hasty slap, the
 man plumping down again on the hard seat?

Contrast with this the quiet word of control coupled with the lift
 of the hand to mother's knee, and perhaps, that timely morsel of food so
 fitting to an overwrought frame (Training of Delicate Children, by
 Dr. J. M. Patriot Series).

cheerful. In the earlier childhood worry and crying are the shapes taken by most of the moral weaknesses of the coming man. Shaken out once for all by the most scientific method,—which is at first trying to the parents, they disappear altogether. If suppressed neglected, they grow with the child and make the delicate work of child-training more complicated. I have got on record another case of a very obstinate, tiresome, unmanageable girl of two being transformed in two years' time into a very sweet, sensible, quiet, obedient* little thing by her father,—who also happens to be a professor and believer in the power of affective thought,—despite the counsels of the other members of the family in favour of the orthodox short cut of repression and blows.

The next stage in this process is entered on when children begin to understand the things round about them. It consists of *suggestion* of the right things in manners, speech and general behaviour. Children

* That was a wise saying of Robertson, the preacher:—"He is free because he does what he likes, but he is free because he does what he ought,—" (The Greatness of Discipline, patriot series). But freedom is not attained by repression, that is the way to slavery and slaughter by the will-power in man. The natural way to help one to attain freedom is as was done by the professor in this case, to so impart your own strength to the child as to arouse the power in him of self-control and self-discipline. This is the golden mean between heartless severity of the orthodox disciplinarians and the sentimental indulgence of unenlightened pamperers.

and become what we suggest by our example and words addressed to them. Obedience and service of others may well be inculcated at this period.

Again, this is the time when the child learns many things through self-experience. Except in matters which are dangerous to them or to others, the children should be left free to make their own experiments; nor should they be sheltered from the natural consequences of their mistakes. A suggestion may be dropped about the consequences of it either before or after the mistake and the child should be left to itself to work out his own lesson from the experience. "For instance, what is the result of leaving one's property in a public waiting-room? If it is taken by some one else, or if one succeeds in getting it back at all, it is not without loss of time and money. Bring this principle into the home. Toys or books left about disappear, and can only be redeemed at a loss of some sort, to be settled by the parent. What again is the result of destroying things? That one has them no longer. The other day two little boys paid a call on their aunt, and began jumping on her dining-room chairs. She showed them how they were spoiling them, to which they answered: "There are twenty more in shops." She then told them she had money to buy new ones, and that when those were gone she would have to sit on the floor. This was quite a new idea to them, and they were greatly impressed, promising not to hurt them any more."

Again, when a child is found doing anything wrong instead of merely criticising him or giving him an unreasonable rude shaking, produce, by means of thought, feeling and speech, vibrations of the opposite right kind. For example, when children are to be helped to pronounce words correctly and distinctly, instead of wasting your energy on teaching children to speak distinctly, only speak yourself distinctly in their presence and they will, in course of time, speak as you speak. A learned Indian friend of mine once observed that his daughters never made mistakes in English because they never heard any body speak wrong English. The habit of lying is also broken by constantly speaking the truth and return and behaving truly in your relations with children.

"Always believe what children say. Take it for granted they are speaking the truth, and let them, where possible, take the consequences of their statements." One day a lady went out cycling with a little boy who was much given to telling fibs, and as they were passing a certain field he told her he had just seen a snake slithering on his nest. On her expressing some surprise he became very positive about it, so she let him take her back to the spot and kept him hunting for half an hour, declaring that they must be able to find it if he had just seen it. At last, tired out, he acknowledged that he had not seen it. Then she made a contract with him that if he would promise always to speak the truth to her, she would always believe him. This contract he never broke.

"In these simple ways of mixing suggestion with experience we can teach children the virtues of responsibility, duty, sympathy and self-sacrifice."

The critical period in the lives of boys and girls comes when they arrive at the age of puberty. Like early childhood this is also a season for sowing seeds which grow and fructify all through their lives. This is a period of the beginning of great virtues or vices according as the inborn tendencies of the children are directed and taken in hand, or neglected and allowed to run riot. Creative instincts and creative organs develop at this time of life and good company helps remarkably just as bad company injures permanently. Children are most sensitive at this age and pick up music, drawing, carpentry and all sorts of creative arts. Exercise is most pleasant and helpful in building up muscles in these years. Foundation of the great virtues of purity and chastity is laid at this juncture only when they have the benefit of good company. During these years emotions appeal most, and, therefore, this is emphatically a period of transformation so far as the mental nature goes. Musical drill, joint singing, good poetry build up harmony and good taste. Great ideals are also cherished at this time. Most of the men and women of the present generation could have been saved much waste of vital energy had proper care been taken of them during their period of puberty.*

* There is a growing complaint about educated girls that they pay

Adolescence is the crucial period for the intellect just as puberty is for emotions. Good teachers, standard authors help most at this stage. Vagabonds, dullards and mischievous fellows are set right by cap and sympathetic headmasters by finding proper activities for them and then by gradually harmonising them with themselves. A boat or a carriage is best managed in motion; so is a young man, properly employed, was a puzzle to the disciplinarian when condemned to immobility by wrong discipline. He allows himself to be read when agreeably occupied. Holiday excursions have often solved many a riddle that had baffled the teacher in the class-room. When the teacher and pupil are at one over anything, the thought of the former plays more easily on the latter and he becomes amenable to uplifting influences.

no heed to household duties and responsibilities, and like to strut and show themselves off like English ladies as they appear in India. This is the result of not knowing, on the one hand, the full life of English ladies, especially its aspect of hard work at home, and on the other, not being trained to household duties and work with the hands and this all-important period from 11 to 15, while they are read in secondary schools and living in boarding-houses. In former times mothers-in-law trained them to household work which, by itself, was better than menial work, while they crushed all spirit of independence out of them and made them half-dead machines in the hands of their hands. Now mothers are neglecting the home training aspect and fathers are trying to educate them. Proper manual training during the period of puberty, the creative period, will solve the difficulty in the education of girls and of boys as well.

Powerful appeals made to the higher instincts at psychological moments have in some cases led to instantaneous transformations even in inveterate criminals. It requires tact and experience to understand and catch the psychological moment.

I have seen the Principal of a National College in India pouring affectionate thought in silence on some of his absent pupils during hours of railway journey which so many people find tedious for want of healthy occupation for the mind and body. He said he never felt dull or lonely. His pupils were always about him with thought. Just as teachers at present do so much harm to their "bad boys" by constantly thinking hard things about them and also conjointly gossiping about them, so can they help the very boys if they understood the power of thought* and how it is so effectively used through selfless love.

* In this connection the reader is recommended to study Mrs. Besant's Psychology (Essays and Addresses), Theosophy and New Psychology; Thought-Power, its control and culture; Introduction to Thought and Study in Consciousness; Mr. Ernest Wood's Concentration and Mr. W. J. Wedgewood's Meditation for Beginners. No man in the coming age will be fit to assist the young without regular practice in Meditation. Without Thought-Control there should be no talk of Thought-Power. Without regular training in Thought-Control for ourselves we shall not be able to assist others in gaining self-control. Meditation successfully practised for some time makes one understand the psychic difficulties of children, without an adequate knowledge of which it is impossible for their parents or teachers to really sympathise with them.

V—PATIENT REPETITION, OR SYMPATHETIC VARIATION.

Many parents and teachers who by their culpable negligence or wrong methods have spoilt the lives of children that had the misfortune to pass through their hands become impatient when these new methods are suggested to them. While forced by argument to admit their reasonableness they deny their efficacy in practice. When required to try for themselves the experiment along new lines they fail through their own clumsiness and lack of sincerity; nor have they them the patience to repeat the remedy sufficient number of times, much less with ever-growing power and keenness that the scientific attitude demands.

Many failures and hopeless cases in pedagogy as well as medicine are due to lack of patience for sufficiently *long* and varied repetition of the doses prescribed as remedy. Numerous are the cases given up as hopeless by Allopathic doctors and cured by Homœopathy, Hydropathy or Ayurveda. I know a case of consumption declared hopeless by a doctor and cured by administration of strong doses of loving thought and general sympathy while the doctor was requested to kindly continue to *repeat* his doses of medicine also. "*repeat medicine or vary treatment*" is the way to success in matters physical, why should it not be so in psychological treatment? William James has laid sufficient

ess on this Law of Habit or repetition in his Psychology
 also in his "Talks to Teachers." But when is the truth
 ing to be understood in daily practice? When shall
 we see our duty of repeating help without impatience
 which is nothing but lack of faith in Nature's Laws?
 When will parents or teachers learn to give a fair trial
 to a hopeless case in their hands by passing it on to
 others? When will Principals and Head Masters begin
 recommending defaulting students for proper treatment
 to the hands of authorities of other institutions instead
 of expelling or rustivating them? Because they cannot
 understand a boy or girl it does not mean that he or
 she will forever remain a mystery to all. Perhaps the
 temperaments of the father and son, mother and daughter,
 teacher and pupil do not suit and, therefore, the former
 cannot properly be a helper of the latter; perhaps the
 father or teacher did not understand the difficulty of
 the boy, or there is some physiological defect, or some
 long prejudice divides the two; but that is no reason
 why the latter's whole life should be ruined. "Vary
 treatment" is the order of Nature. Even where a case
 properly diagnosed, the boy or girl requires repeated
 sympathy and fellow-feeling before the old habit is bro-
 ken and a new one formed in its place. We are dealing
 with a slow natural process which requires time.
 Quantitative repetition leads to qualitative variation
 abundantly proved by Luther Burbank's (who, by the
 way, is a great protagonist of the view that sympathy and

appreciation quicken the growth of vegetables (flowers) conversion of black sour berries into and sweet ones, and of the wild thorny cactus into a thornless variety which serves as nourishing fodder for cattle. The seeds in pomegranates and stone mangoes have been reduced in size a good deal, those in grapes and oranges have disappeared altogether under patient repetition of certain biological processes. Why should we then be doubtful or hesitate in repeating doses of intelligent sympathy even when the result is not within our sight? Why distrust the voice which says: "not an iota of your energy properly directed will be lost"? What is impossible to-day may become probable after continued proper treatment. In chronic cases the doctor says "Repeat" every time you go to him for advice. The pedagogue himself has not been slow in repeating corporal punishment over and over again every time with greater assurance and exultation, when he thought it would cure; why should he not repeat affectionate thought and cure his love by a more enlightened method when the tables are turned against him by scientific research? As increased knowledge of the laws of Nature is power, so it carries with it increase of responsibility. The parent and teacher must each obey the newly discovered laws of Nature if he cares for his own progress and that of his humanity he comes into contact with. All prejudices and dogmas must be thrown aside, for "Nature is conquered only by obedience."

To sum up all the five points, those who care to take advantage of the refined and scientific modes of culture must respectfully regard and study the *spontaneous activity* of children; start their up-bringing along right lines as early as possible by personal self-control and purity, and by supplying peaceful and harmonious surroundings; help children to grow free and straight by plenty of self-experience supplemented by a few opportune suggestions; save them from baleful influences especially during the critical periods of their unfolding life which is to be wisely transformed by offering *plenty* of proper food to their moral and intellectual cravings; ascertain for themselves the truth of the great laws of transformation of natural energy and of habit by dispassionate repetition of the experiment of uplifting through enlightened love and attention and of varying surroundings and guides where continued exertions of one person seem to bear no fruit. Without *sympathetic* observation there can be no correct understanding, without firmness there can be no discipline, without love, oiling the tight wheels of resolution, firmness and fixity of purpose which are the soul of discipline degenerate into rigidity of conduct and severity in treatment. Love must not mean laxity; nor discipline breed heartlessness. This is the golden mean, the "razor path" so hard to tread while passions predominate, but so smooth and delightful as calm reason and clear understanding prevail. This is the scientific *discipline* demanded of parents and teachers who care

to discipline through love and thus give to their Nation independent men and women instead of slaves, hypocrites and cripples. It must have its root in

"Self-reverence, self-knowledge, self-control" for, as Tennyson declares,

"These three alone lead man to sovereign power."

SENSITIVE CHILDREN.

The ever increasing number of sensitive children in our homes makes the methods of discipline through love an imperative necessity. When misunderstood and ill-treated they suffer most, when sentimentally indulged they stagnate and grow conceited. Either way a great promise of the future is nipped in the bud, for it is these sensitive children that, while appearing to possess ordinary faults, are capable of developing extraordinary qualities so badly wanted by the Nation at this juncture, if properly treated in their childhood. Experience has shown this in rare cases in the past in all ages and countries. But what was rare in the past is, in the onward rush of Evolution, going to be common now. Let us not in our ignorance and self-conceit deprive the Motherland of her great harvest of heroes and geniuses in arts and sciences by destroying the seeds as they pass through our hands. It is exactly these pioneers of the Coming Age that are impatient of

control by commonplace fathers and schoolmasters, and develop under their foolish restraint and cast-iron methods into enigmas and sources of trouble and anxiety to them. They show signs of obstinacy and appear to be whimsical when thus mishandled; their bodies languish and faces become haggard when they are subjected to wrong treatment or placed in a disagreeable situation against their will. Rough and careless elders do not observe these physical changes indicating mental struggle. These sensitive children so rapidly lose their physical bloom under undesirable influences and regain it as rapidly when rightly treated that to the critical observer they seem to have their centre of life in the psychical rather than the physical body. "A harsh word is worse than corporal punishment" said one of these young people. Intelligent treatment calls forth the best energies of their soul and they grow straight and rapidly. Lovingly treated they prove to be most selfsacrificing and brave, and show some extraordinary qualities.

It is a piteous sight to see such boys or girls of delicately balanced nervous system suffering for years or lives when they fall into the hands of ignorant and brutal guardians, teachers or husbands. They languish and suffer for no fault of their own. The bright and charming qualities of the soul are repressed or even destroyed in the gloom of misfortune. The great gifts of thought and character, of new departures in science and art, of faculties and powers, pluck and energy, undreamt of by the older generations, which such souls

often bring with them are lost to the Nation and the Humanity at large through our ignorance and heedlessness. The mistake is ours, not theirs. Let us, there fore, be reverently reticent where we do not understand, while doing our full share of duty by the rising generation. Keeping our minds always open to fresh light on the subject, let us not fail to give our children the enlightened sympathy and attention which they badly require.

"Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security."

Wordsworth.

FUTILITY OF BLOWS.

(From Ellen Key's "Education of the Child.")

Many people defend blows, maintaining that they are milder means of punishment than the natural consequences of an act; that blows have the strongest effect on the memory, which effect becomes permanent through the association of ideas.

But what kinds of association? Is it not with physical pain and shame? Gradually, step by step, this method of training and discipline has been superseded in all its forms. The movement to abolish

torture, imprisonment, and corporal punishment failed for a long time owing to the conviction that they were indispensable as methods of discipline. But the child, people answer, is still an animal, he must be brought up as an animal. Those who talk in this way, know nothing of children nor of animals. Even animals can be trained without striking them, but they can only be trained by men who have become men themselves. . . .

Others come forward with the doctrine that terror and pain have been the best means of educating mankind, so the child must pursue the same road as humanity. This is an utter absurdity. We should also, on this theory, teach our children, as a natural introduction to religion, to practise fetish worship. If the child is to reproduce all the lower development stages of the race, he would be, practically depressed beneath the level which he has reached physiologically and psychologically through the common inheritance of the race. If we have abandoned torture and painful punishments for adults, while they are retained for children, it is because we have not yet seen that their soul life so far as a greater and more subtle capacity for suffering is concerned has made the same progress as that of adult mankind. The numerous cases of child suicide in the last decade were often the result of fear of corporal punishment; or have taken place after its administration. Both soul and body are equally affected by this practice. Where this is not the result, blows have even more

dangerous consequences. They tend to dull still further the feeling of shame, to increase the brutality or cowardice of the person punished. I once heard a child pointed out in a school as being so unruly that it was generally agreed he would be benefited by a flogging. Then it was discovered that his father's flogging at home had made him what he was. If statistics were prepared of ruined sons, those who had been flogged would certainly be more numerous than those who had been pampered.

Society has gradually given up employing retributive punishments because people have seen that they neither awaken the feeling of guilt, nor act as a deterrent, but on the contrary retribution applied by equal to equal brutalises the ideas of right, hardens the temper, and stimulates the victim to exercise the same violence towards others that has been endured. That people who are in other respects intelligent and sensitive continue to defend flogging, is due to the fact that most educators have only a very elementary conception of their work. They should constantly keep before them the feelings and impressions of their own childhood in dealing with children. The most frequent as well as the most dangerous of the numerous mistakes made in handling children is that people do not remember how they felt themselves at a similar age, that they do not regard and comprehend the feelings of the child from their own past point of view. The adult laughs or

smiles in remembering the punishments and other things which caused him in his childhood anxious days or nights, which produced the silent torture of the child's heart, infinite despondency, burning indignation, lonely fears, outraged sense of justice, the terrible creations of his imagination, his absurd shame, his unsatisfied thirst for joy, freedom and tenderness. Lacking these beneficent memories, adults constantly repeat the crime of destroying the childhood of the new generation,—the only time in life in which the guardian of education can really be a kindly providence. So strongly do I feel that the unnecessary sufferings of children are unnatural as well as ignoble that I experience physical disgust in touching the hand of a human being that I know has struck a child ; and I cannot close my eyes after I have heard a child in the street threatened with corporal punishment.

Blows call forth the virtues of slaves, not those of freemen. As early as Walther vonder Vogelweide, it was known that the honourable man respects a word more than a blow. The exercise of physical force delivers the weak and unprotected into the hands of the strong. A child never believes in his heart, though he may be brought to acknowledge verbally, that the blows were due to love, that they were administered because they were necessary. The child is too keen not to know that such a "must" does not exist, and that love can express itself in a better way.

Lack of self-discipline, of intelligence, of patience, of personal effort—these are the corner-stones on which corporal punishment rests. I do not now refer to the system of flogging employed by miserable people year in and year out at home, or, particularly in schools, that of beating children outrageously, or to the limits of brutality. I do not mean even the less brutal blows administered by undisciplined teachers and parents, who avenge themselves in excesses of passion or fatigue or disgust,—blows which are simply the active expression of a tension of nerves, a detestable evidence of the want of self-discipline and self-culture. Still less do I refer to the cruelties committed by monsters, sexual perverts, whose brutal tendencies are stimulated by their disciplinary power and who use it to force their victims to silence, as certain criminal trials have shown.

I am only speaking of conscientious, amiable parents and teachers who, with pain to themselves, fulfil what they regard as their duty to the child. These are accustomed to adduce the good effects of corporal discipline as a proof that it cannot be dispensed with. The child by being whipped is, they say, not only made good but freed from his evil character, and shows by his whole being that this quick and summary method of punishment has done more than talks, and patience, and the slowly working penalties of experience. Examples are adduced to prove that only this kind of punishment breaks down obstinacy, cures the habit of lying.

and the like. Those who adopt this system do not perceive that they have only succeeded, through this momentarily effective means, in repressing the external expression of an evil will. They have not succeeded in transforming the will itself. It requires constant vigilance, daily self-discipline, to create an ever higher capacity for the discovery of intelligent methods. The fault that is repressed is certain to appear on every occasion when the child dares to show it. The educator who finds in corporal punishment a short way to get rid of trouble, leads the child a long way round, if we have the only real development in view, namely, that which gradually strengthens the child's capacity for self-control.

I have never heard a child over three years old threatened with corporal punishment without noticing that this wonderfully moral method had an equally bad influence on parents and children. The same can be said of milder kinds of folly, coaxing children by external rewards. I have seen some children coaxed to take baths and others compelled by threats. But in neither case was their courage, or self-control, or strength of will increased. Only when one is able to make the bath itself attractive is that energy of will developed, that gains a victory over the feeling of fear or discomfort and produces a real ethical impression, *vis.*, that virtue is its own reward.

Wherever a child is deterred from a bad habit or fault by corporal punishment, a real ethical result is not reached. The child has only learnt to fear an unpleasant consequence, which lacks real connection with the thing itself, a consequence it well knows could have been absent. Such fear is as far removed as heaven from the conviction that the good is better than the bad. The child soon becomes convinced that the disagreeable accompaniment is no necessary result of the action, that by greater cleverness the punishment might have been avoided. Thus physical punishment increases deception not morality.

One of the most frequent occasions for recourse to this punishment is obstinacy. What is called obstinacy is only fear or incapacity. The child repeats a false answer, is threatened with blows, and again repeats it just because he is afraid not to say the right thing. He is struck and then answers rightly. This is a triumph of education; refractoriness is overcome. But what has happened. Increased fear has led to a strong effort of thought, to a momentary increase of self-control. The next day the child will very likely repeat the fault. Where there is real obstinacy on the part of children, I know of cases when corporal punishment has filled them with the lust to kill, either themselves or the person who strikes them. On the other hand I know of others, where a mother has brought an obstinate

child to repentance and self-mastery by holding him quietly and calmly* on her knees.

How many untrue confessions have been forced by fear of blows; how much daring passion for action, spirit of adventure, play of fancy, and stimulus to discovery has been repressed by this same fear. Even where blows do not cause lying, they always hinder absolute straightforwardness and the downright personal courage to show oneself as one is. As long as the word "blow" is used at all in a home, no perfect honour will be found in children.

*The child repents or sees eye to eye with his mother and recognises his mistake through the quiet and loving awakening of his own intelligence or power of perception by the mother. Obstinacy, lack of initiative, hypocrisy and all varieties of falsehood are the result of pressure from outside, be it beating, censure or contemptuous treatment. Instead of discovering and eradicating the fault by the exertion of one's own will all human energy is wasted in hiding the undesirable and putting up false shows. When the *inner man* is reached through *intelligent sympathy* and made to see the mistake and supplied with strength to fight, there is no likelihood of the wrong type of growth presented by our civilization.

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